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(OR BAPTIST)

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## Essays, Expositions, &c.

### HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

CENTURY ELEVENTH.

If, in consequence of the ambition, the indolence, and the ignorance of the clergy, the tenth century was appropriately designated "*the iron age*;" the eleventh century richly merited a similar description. There were the same vices in all their variety and excess, but the excess appeared to have reached that point beyond which it is impossible to proceed, and where that negative improvement takes place which results from the impossibility of advancement. Clerical pride had reached its highest point, and as an indication of improvement, about this period councils interfered to limit the number of horses to be used by prelates on their journey. When *the clergy*, those pledged representatives of the meek and lowly Jesus, required this disreputable curb on their vanity, what must have been the condition of the church of which they were the teachers and guardians? If such the inordinate pride of the leaders, what would the people be whom they led?

This spirit of worldly carnal ambition infected the whole body, and spread downwards through all official ranks. "The Roman Pontiffs were in this century generally and permanently decorated with the pompous titles of *Masters of the World*, and *Popes*, or *Universal Fathers*; they presided everywhere in the councils by their legates; and assumed the authority of supreme arbiters in all controversies which arose concerning religion or church discipline. Not satisfied, however, with the character of supreme legislators in the church, they assumed that of lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers of the kings and princes of the earth."* "The doctrine," says Hume, "which exalted the papacy above all human power, had gradually diffused itself from the city and court of Rome; and was, during that age, much more prevalent in the southern than in the northern kingdoms of Europe." Bishop Newton on the Prophecies, page 510, bears a similar testimony when he says, that "The papal power was in this century carried beyond all bounds by the ambition and arrogance of the reigning popes, and particularly by the violence and haughtiness of Gregory VII., whose former name was Hildebrand, or *Hellbrand*, as he hath often been denominated." To this may be added the evidence of Mosheim, who, writing of the religion of this age remarks, that, "It

* Church History, by G. Gregory, D. D., Vol. II., page 39.

may easily be imagined, that its features were full of deformity, when we consider that its guardians were equally destitute of knowledge and virtue, and that the heads and rulers of the Christian church, instead of exhibiting models of piety, held forth in their conduct scandalous examples of flagitious crimes. The people were sunk in the grossest superstition, and employed all their zeal in the worship of images, and relics, and in the performance of a trifling round of ceremonies, which were imposed upon them by the tyranny of a despotic priesthood."

From this priestly pride on the one hand, and the consequent profound popular ignorance on the other, could anything approaching to personal, or spiritual religion be expected? Would not this be to look for grapes from thorns and figs from thistles? In such a moral morass what solid ground was left on which believers' baptism could place the sole of its foot? What chance was there for this pure ordinance of Christ, where the entire church, with the slightest possible exceptions, was deluged with the traditions and commandments of men? The Pope was universal lord, and the priests were but his tools and ready agents, the people receiving their law from Rome and from no other source; consequently, the baptism of believers was utterly lost from the Romish church, and if found at all, it could be found nowhere but beyond its pale.

There, and in obscure recesses, this scriptural rite maintained a lingering existence; and now sprung up a new spirit of dealing with it on the part of the Popish priesthood, which was that of the employment of the civil power to crush or drive it from among men. No feeling common to our depravity is so naturally allied to persecution as pride, and this feeling having become predominant in the Romish church, it could no longer brook the temerity of men who, on a point so vital to priestly power as infant baptism, obeyed God rather than man. Hence the appearance of systematic persecution in this century, and the resort to faggot, fire, and sword, in dealing with "heretics" who acknowledged a higher authority than that of the Pope of Rome.

This deadly spirit of persecution first appeared at Orleans, in France, where, in the year 1017 the Paulicians had established a religious assembly, among whom were twelve canons of the cathedral of that city, men of distinguished learning and piety, besides a considerable number of citizens of a respectable class in society. Among other tenets held by these people was that of opposition to infant baptism. Dupin, quoting from Dachery, says of them that, "They maintained that baptism did not procure the remission of sins," by which they evidently meant that it did not remove original sin which was the plea commonly urged in its favour on behalf of infants. A council was held at Orleans which laboured to induce them to forego their convictions, but this they faithfully refused to do, and the consequence was that thirteen of them were committed to the flames, in the midst of which they expired rather than sacrifice what they righteously believed to be the truth of God.

The fires of persecution soon spread to other parts. About the year 1049, large numbers (some authorities say hundreds) of the followers of Berenger were massacred "for opposing infant baptism and for being baptized." In the district of Tryers, as well as in Flanders and Germany, the Baptists were persecuted with unmitigated severity, so much so that it is credibly affirmed by Danvers from various authorities, that 150,000 were put to a cruel death. It was not their denial of infant baptism *alone* that created against them this diabolical hostility of the Romish church, for they condemned other errors of that church as vehemently as this; but this it is believed, gave the greatest offence and excited the greatest hatred. It touched the usurped authority of that church in the most vital particular; and aroused the fiercest part of its ire by wresting from its grasp the keys of the kingdom of heaven. The officials of this church claimed the power of admission to the heavenly world as their sole and indisputable right: when, therefore, the Baptists virtually overthrew that claim, they were naturally regarded as the direct enemies of that mercenary priesthood, and visited with the severest punishment that hatred could inspire.

The Paterines in Italy and Milan, entertained sentiments very similar to those of the Paulicians, and have been considered by several authors as the same people but with another name. The sim-

plicity and purity of their lives, the decency and humility of their deportment, combined with their quiet and untiring activity, tended to their rapid increase both in Italy and France. In the former country they had sixteen of what in modern times would be called "Associations," one of which, that of Concorezzo in the Milanese, contained more than fifteen hundred members. They worshipped mostly in private houses in companies of eight, twenty, or thirty, but never in very large numbers for fear of disturbance. One of their leaders, named Gundulphus, who appears to have been remarkably successful in his labours, was summoned before Gerard, the Bishop of Cambray and Arras, in the year 1025, and closely interrogated on several points of their common belief. In reply to a question respecting infant baptism he said that they objected to it, "Because an infant that neither wills nor runs, that knows nothing of faith, is ignorant of its own salvation and welfare, in whom there can be no desire of regeneration or confession of faith; the will, faith, and confession of another man seems not in the least to appertain.* In 1035, Deodwinus, Bishop of Leige, wrote a letter to Henry I., King of France, complaining of Bruno, Bishop of Angiers, and his archdeacon Berengarius, that "There is a report come out of France, and which goes through all Germany, that these two do maintain, that the Lord's body, (the Host) is not the body, but a shadow and figure of the Lord's body.....and as far as in them lies, overthrow the baptism of infants." Guimundus, Bishop of Aversa, brought the same charge against Berengarius, that he "denied baptism to little ones;" and so widely were these views against infant baptism spread that Lanfranck, Archbishop of Canterbury, endeavoured to refute them in his book called "Scintillaris," where he says of his opponent that "he doth hereby oppose the general doctrine and universal consent of the church." It is a fair presumption that some of these Baptists troubled that Archbishop, and were to be found even in England in the eleventh century, or why should he write against them at all? It is scarcely probable that he would controvert the views of a sect so far away as Italy and the south of France; but it is much more natural to the case to suppose that Baptist sentiments were taught in his own ecclesiastical district, and that as a faithful son of Rome he wrote up her claim to supplant a Divine institution by a human invention. Dr. Usher makes this extremely probable when he says that, "several of the Berengarian sect had spread his doctrine in several of the *Belgic* countries who, upon examination did say that baptism did not profit children to salvation." Between those "Belgic countries" and England, there was frequent intercourse, and no sound objection can be urged against the belief that what had aroused numbers in the "Belgic countries," had also awakened enquiry in England. On what other ground is it supposable that an archbishop of Canterbury would write against the Baptists at all? Had they not have been upon the spot, is it likely that he would have directed his shafts against a distant enemy? Dr. Usher sets this matter almost beyond dispute, when quoting from old historians he says, that the followers of Berengarius had infected France, Italy, Germany, *England*, &c., with his principles, from which we conclude that Lanfranck dealt with an enemy upon the spot, and that consequently, there were Baptist doctrines in England in the eleventh century.

One great reason, if not the *only* one, for the hostility of the ecclesiastical authorities of that age to every approach to Baptist sentiments, is found in the fact that, according to the Baptist view, infants had no place in the *visible* church, and as it was then ignorantly thought could not be saved. This arose from a general belief in the great error, that baptism and regeneration went together and could not be detached, and that, as a result, the child that was not baptized was not saved. The baptized child was, therefore, considered a full member of the church; hence, in those days infant communion was as common as infant baptism itself. "Infants were admitted to its [the Lord's-supper] participation as soon as baptized. Holy baptism was, in

* "They particularly objected to the baptism of infants, because they were altogether incapable of understanding or confessing the truth."—*Milner and Hawies, History of the Church*, Vol. III., page 194.

Anglo-Saxon minds, uniformly associated with man's regeneration in Christ,—hence the perilous situation of those who died without having received it, is strongly implied in the monition that, "if any child die unbaptized through the neglect of the priest, he shall answer for the child's soul at the day of judgment."* This erroneous and unscriptural belief was the stronghold of infant baptism, and to this day it remains the *secret* reason for the retention of a custom which has no foundation whatever in the word of God. Yet, while the church of that period united infant baptism to infant communion, there was not the importance attached to communion that was everywhere claimed for infant baptism. In a letter written by Archbishop Lanfranck to Donatus, an Irish Bishop, in A. D. 1073, he says, "You may be assured, then, that neither the foreign churches, nor we English, hold such a doctrine concerning infants as you suppose, (viz., *that infant communion was absolutely necessary to their salvation.*) For we believe in general, that it is of great service to all of every age, whether living or dying, to fortify themselves by the receiving of the Lord's body and blood; yet, if, nevertheless, it should happen that persons depart this life immediately after baptism and before they receive Christ's body and blood, God forbid that we should believe that they therefore eternally perish."† But by so much the less importance they attached to infant communion, so much the more they awarded to infant baptism as essential to salvation; hence, their stern hostility to Baptists, who made salvation to depend on faith alone and not upon baptism.

The one dark device which above all others, tended to rivet this error of infant baptism upon the whole of the Romish church, was that of withholding the Scriptures from the people in their own tongue, thus handing them over in a body to the tender mercies of a designing priesthood. In the beginning of this century, Elfric, Archbishop of Canterbury, directed that every parish priest should be obliged on Sundays and on other holidays, to explain the Lord's Prayer, the Creed, and the Gospel for the day, before the people *in the English tongue.* But when Gregory, the 7th (Hildebrand) obtained full power over the church he withheld even this small pittance of knowledge, this solitary ray of light by "everywhere procuring the introduction of the Roman ritual, *and prohibiting Divine service to be performed*, or the Scriptures to be possessed, in the vernacular tongue." His letter to the King of Bohemia, written about the year 1079, shows in a striking manner the craft and aim of that clever but wicked Pontiff. He says, "After having fully considered the matter, it appears that God would have Scripture occasionally obscure, lest, if it were clear to everybody, it would become contemptible, and generate error from being wrongly understood by ordinary [common] persons. It is no excuse for this practice, that some holy men have patiently allowed what the people in their simplicity have demanded; for the primitive church dissembled many things, which were afterwards corrected on careful examination, when religion became more confirmed and extended. We forbid, therefore, *on the authority of St. Peter, (!)* what your subjects imprudently demand, and we require you to resist, with all your might, their foolish temerity." Let the reader reflect for a moment on the haughty pride, unblushing hardihood, and absolute falsehood of the statements of this letter. Not to comment on the dictatorial presumption, or the unfeeling cruelty which it evinces towards a sovereign and his entire people, let us but remark the deceptiveness of the plea that he advised this infamous course *on the authority of Peter.* When did that apostle advise so dark a proceeding? When did he recommend that the word of God should become a sealed book to the people? Let any candid reader examine his own words, 2 Pet. i. 19, "*whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,*" and then say if it is not a falsehood to plead that in keeping the Scriptures from the people it accords with *the authority of Peter.* This Pope Gregory, this man of darkness, further says, "It is the pleasure of Almighty God, that Divine worship should be held in a private [unknown] language, though all do not understand it. For were the singing general and loud, the language might easily fall into

* Baxter's Church History, page 196.
† Hart's Ecclesiastical Records, page 200.

contempt and disgust." How worship *which is not understood* can be less than a solemn mockery, it is impossible to conceive; he therefore, be he pope, monarch, or priest, who counsels the worship of God in an unknown tongue, is but aiding in a Divine mockery, and verily he shall have his reward.

The effect of this most pernicious enactment, was to deepen public ignorance on the one hand, and to increase the persecuting spirit of the age on the other. Hence, the fiery trial that now began to follow the tread of the Paulicians, the Paterines, and the Waldenses, wherever they went. A designing priesthood had ready at their hand in an ignorant people the fit instruments of death and destruction whenever they pleased to call them into action, and it was quite enough to charge men with being opposed to the "*salvation of the little ones*," to set all Europe in a blaze.

And hence, too, those disgraceful ebullitions of blind zeal and criminal ambition called "the Crusades" which disturbed Europe and the world towards the close of this century. "Europe" says Hume, "was at this time sunk into profound ignorance and superstition,—the people, who being little restrained by honour, and less by law, abandoned themselves to the worst crimes and disorders, knew of no other expiation than the observances imposed on them by their spiritual pastors: and it was easy to represent the holy war as an equivalent for all penances and an atonement for every violation of justice and humanity. The greatest criminals were forward in a service, which they regarded as a propitiation for all crimes; and the most enormous disorders were, during the course of those expeditions, committed by men, inured to wickedness, encouraged by example, and impelled by necessity." These were the defenders of the faith—the warriors of the Cross, in that dark and gloomy age! Ignorant of the first principles of religion, virtue, and humanity, the ready instruments of violence or death in the hands of corrupt ecclesiastics, they were prompt to do the bidding of designing priests, whether to martyr a saint or impale a Saracen. Having neither conscience, creed, nor law, apart from the most corrupt church the world has ever seen; never having read the word of God for themselves, nor obtained a glimpse of the pure gospel of heavenly love, they deemed it equally pious to burn a "heretic," or destroy an infidel; and when hounded on by their priestly abettors they regarded it as alike meritorious to blunt every sentiment of humanity in torturing a Baptist, and to commit every possible crime in the execrable service of a "holy war."

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## JUSTIFICATION.

By JOHN STOCK, DEVONPORT.

(*Continued from page* 131).

*Let us now examine the medium by which we receive the righteousness that justifies.* This is FAITH. It is frequently asserted in the sacred volume, that we are justified by FAITH; and that the righteousness which justifies is received through BELIEVING in Christ. A divinely implanted faith enables the sinner to apprehend and embrace the righteousness of Jesus. By faith he perceives the glory and all-sufficiency of Christ, and the adaptedness of his righteousness to the condition of a sinner; and embraces this righteousness as the only ground of his acceptance with God. *Faith is not itself the procuring cause of our justification.* There are some who seem to attach salvation rather to faith itself, than to the object of faith. But it is evident, from the nature of faith, that it cannot be, strictly speaking, a saving grace. Faith is the gift of God, and is possessed of no merit of its own. All grace and righteousness are in Christ, and faith is the act of coming to, and receiving both from him. True faith will lead a man to renounce himself, and take refuge in the blood and righteousness of Jesus. "CHRIST is made our righteousness," and faith is the medium by which we receive and embrace him as such. It

is the *hand* with which the heaven-born soul wraps itself in the mantle of imputed righteousness: it is the *eye* with which we look upon the cross and read there our pardon and absolution: it is the *ear* with which we hear the voice of peace and mercy wafted from the throne of glory; and it is the *voice* with which we plead the atonement and righteousness of Christ at the bar of eternal justice.

"It has no merit of its own,
But looks for all in Christ."

We have not space to consider all the properties and excellencies of this faith. Many things are said about it in the sacred volume. It is called "the gift of God," "the faith which is the operation of God," "a fruit of the Spirit," "the faith of God's elect," "precious faith," and "faith which worketh by love." The blessed Spirit is its author and maturer. Its object is the righteousness of Jesus, and its inseparable companion is love. The faith which justifies is a *cordial* reception of the righteousness of Christ as the only ground of acceptance with God. It includes *an illumination of the understanding* which enables the sinner to perceive the sufficiency of the righteousness of Christ for his justification. This is the first element of faith. There can be no dependance upon Christ until the mind is so far enlightened as to perceive the excellency and beauty of his righteousness. Illumination must precede dependance. The understanding must be enlightened by Divine grace ere it can perceive the true glory of the Redeemer, and until the mind perceives the glory of Christ there will be no trust in his righteousness. A conviction of the all-sufficiency of the Redeemer's righteousness to secure a sinner's acceptance with God is the foundation of all faith.

*This faith includes humble dependance upon the righteousness of Christ for justification.*

The illumination of the understanding is followed by humble dependance. Every other trust is renounced, and the righteousness of Christ embraced as the only ground of a sinner's hope. To put faith in Christ is to trust in him, to take him at his word, and to venture upon him for salvation. He is proposed unto us in the gospel as the righteousness of every believing sinner, and to believe in him is to take him as such. We believe in Christ, when, forsaking every other shelter, we take refuge in his finished work.

*Faith is inseparably connected with love.* The faith of God's elect is "a faith which worketh by *love*." It is "with the *heart* man believeth unto righteousness." The justified sinner "believes with all his heart." Love and faith are not to be confounded with each other. They are distinct graces, but they always exist together. There can be no love where there is no faith, and faith cannot exist without being immediately followed by love. The man who has true faith cannot but love Christ; and he who has not faith cannot sincerely love.

*Let us meditate upon the grace manifested in the justification of a sinner.*

We are justified "*freely*," and "by *grace*:" that is, by free and unmerited favour. Some have objected to the doctrine of imputation, that it destroys the graciousness of justification; they urge that, if the righteousness of Jesus be imputed to the sinner, justification becomes a matter of strict justice, and not of grace; for if the righteousness of Christ become the sinner's property by faith and imputation, the law *must* acquit him and God *must* accept him. They imagine that there is no scope for the exercise of Divine grace, if the righteousness of Christ be so imputed to the sinner as to *secure* his acceptance.

It is indeed true that in the justification of a sinner all the rights of Divine justice are maintained. "God is *just*, and yet the justifier of him that believeth in Jesus." But it is the glory of the gospel plan of justification, that while it honours the justice of God and magnifies his law, it at the same time affords us the brightest display of his free grace.

1. *The Father freely and graciously devised the whole plan of our justification.*

The whole contrivance originated in the sovereign will and uncaused mercy of the Father. He was perfectly unconstrained in the transaction. He was under no obligation to provide a way by which sinners can be justified; but it was his own free and unmerited love that prompted him to do so. All God's thoughts and purposes originate in his own mind, and are uncaused by any thing external to himself. No passing events can produce any alteration in him. He is the only *cause* and end of all his designs. Had he left the

whole human race to perish as he has the fallen angels, no one could have charged him with injustice: had he abandoned us to the mercy of that pure and holy law which we have so wantonly and daringly broken, his character would have remained unimpeached. He was not compelled to provide a righteousness to shelter us from the curse. He might have left us without a refuge, exposed to its rolling thunders and livid lightnings; and, had he done so, he would only "have been dealing with us after our sins, and rewarding us according to our transgressions." Surely this consideration alone is sufficient to prove the graciousness of a sinner's justification.

2. *The Son freely and graciously wrought out the obedience which justifies.*

The Son was as free in undertaking our cause and becoming our Surety, as was the Father in choosing us to eternal life. In the councils of eternal love, every act of each Divine person was equally free and gracious. In undertaking the cause of the guilty and the perishing; in becoming incarnate for our salvation; in obeying the law, agonizing, and dying in our stead, Jesus acted with the most perfect freedom. It is true that, after he had become our Surety, Jesus could not draw back without forfeiting his honour and sacrificing his faithfulness: but let it not be forgotten that our Lord undertook the tremendous task of our salvation well knowing what the undertaking would cost him. He well knew how fearful were the pangs which he would have to suffer, and how deep was the degradation to which he would have to submit; and yet he did not shrink from the dismal prospect. Freely and unhesitatingly he said, "Lo, I come; in the volume of the book it is written of me, I *delight* to do Thy will, O God." The *love* of our glorious Jesus prompted him to become the Surety of the guilty and rebellious, and animated him through the whole of his humiliation and sufferings: and this love was perfectly free and unmerited. We had no hand in providing the righteousness which justifies. It is from first to last the workmanship of another.

3. *The imputation of this righteousness is an act of grace.*

The Father freely imputes this righteousness to the believing sinner. He acts as a sovereign in the whole transaction. It is an act of grace to *impute* the righteousness of Christ to us, and to accept it in lieu of our personal obedience. We have already said that all the rights of Divine justice are respected in this transaction, but this does not destroy its graciousness. The Father is under no necessity to impute the righteousness of his Son to one sinner, but what arises from his own promises and covenant, and both these are the results of his own free favour. It is true that he cannot but fulfil his promises to his Son, but we must remember that he was under no necessity of making these promises: the entering into such a compact was an act of pure grace. The imputation of Christ's righteousness to the believing sinner is an act of *justice* to Jesus, but of *free favour* to the sinner.

4. *The faith by which we receive this righteousness is the gift of God.*

God is the author of our faith. The very grace by which we embrace and receive the righteousness which justifies is the produce of Divine power. It is called "the faith which is of the operation of God," "the gift of God;" and "a fruit of the Spirit." No sinner ever has exercised or ever will possess true faith in Christ, unless his mind be renewed by the blessed Spirit. Faith is a grace wrought in us by the sovereign and uncontrollable agency of the Holy Ghost. These four considerations abundantly prove the graciousness of a sinner's justification. We admit readily, and in the sentiment we devoutly rejoice, that inflexible justice approves the justification of the sinner who believes in Jesus, and that the honour and integrity of the law are fully maintained in the transaction; but it is the glory of this wondrous scheme that it at the same time reflects the highest honour, not only upon the love and mercy, but upon every other attribute of God. His wisdom, holiness, and justice are as conspicuously manifested as his love. They all unite and mingle their lustre in the justification of a sinner.

5. *Let us now briefly consider the blessed consequences of justification.*

(1). *The first consequence of justification is peace with God.*

The apostle says, that "being justified by faith we have peace with God." The demands of justice and of law are fully satisfied. The avenging sword of the former is laid aside, and the loud thunders

of the latter are reduced to silence. The conscience is delivered from the tremendous burden of guilt, and the soul no longer quails under dark and dismal forebodings of approaching ruin. God now accepts and approves the sinner, and the sinner is perfectly reconciled to God. The sinner who being previously "a child of wrath even as others," was exposed to the curse, is now delivered from all danger, and can never come into condemnation. Being found in Christ, he is safely sheltered from the Divine indignation, and will appear with acceptance before the tribunal of heaven. He enjoys a twofold peace: peace with God, and peace of conscience.

(2). *The second consequence of justification is adoption into the family of God.*

This is explicitly stated in the following passage: "As many as received Christ to them gave he power [or right] to become the sons of God, even to them who believe on his name." Adoption into the family of God takes place immediately after justification. The justified sinner is introduced into the Divine family, and partakes of all its privileges and blessedness. He has a place at his Father's *table*, is under the heavenly *tuition* of the blessed Spirit, is continually protected from all danger, and is made an inheritor of eternal glory.

Adoption, like justification, is an act, and therefore cannot be eternal. It is carefully distinguished in the scriptures from election. "We are predestinated unto the adoption of children." In this passage, predestination and adoption are distinguished the one from the other, the former being the cause, and the latter the consequence. They are not identical, but are as clear and distinct as cause and effect.

(3). *Another consequence of justification is, admission to communion with the Father.*

The justified sinner enjoys the inestimable privileges of habitual communion with the Father, through the Son. His *first* approaches are to the Son, and are made in his original character of *sinner*; but when he has been cleansed in atoning blood, and arrayed in justifying righteousness, he has access to the *Father*, and draws near to him in his new and gracious character of *saint*. He approached the Son as a *sinner* under the *condemnation* of the law; but he draws near to the Father as a *saint complete in Christ*. He came to Jesus a ruined criminal; but, through Christ, he approaches the Father a justified believer. He now enjoys sweet and holy intercourse with the Father of spirits, under whose smile he lives, and in whose everlasting arms he will breathe out his spirit.

(4). *The fourth and last consequence of justification is, the possession of an inalienable title to eternal glory.*

The righteousness of Christ is our *title* to heaven, while our sanctification by the Spirit is our *fitness for* heaven. The title of the justified sinner to an inheritance among the saints in light is valid at all times, and let death come whenever it may, will be found good. He will pass the rigid scrutiny of the judgment-day unharmed. Oh, blessed state! to be found in Christ when summoned into another world; to be ready for death, come whenever it may! Such is the happy condition of the believer! As he is in Christ, it matters not whether he be called away from this world amid the darkness and silence of midnight or the full blaze of noon!

## THE POOR—GOD'S CHOICE.

*Leaves from my Note Book.*

BY A YORKSHIRE PREACHER.

(No. 12.)

"Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—JAMES ii. 5.

A GROWING evil had been introduced into some of the Christian assemblies of primitive times, and one which it is to be feared, is too prevalent in similar

assemblies in these modern times. That evil was, showing respect to persons according to their station, rank, or wealth. If one entered into the assembly wearing "a gold ring," or clothed in "goodly apparel," he was certain to be put in "a good place," while if a poor man entered who had only "vile raiment" he was certain to hear the austere command, "Thou with the vile raiment, stand thou here or sit under my footstool." In a word, if a rich man entered the place, no matter whether he was a heathen or a Christian, he was accommodated in every way because he was a rich man; and if a poor man entered the place, though one of the best of Christians, the "lowest place" fell to his share, because he was a poor man. Such partiality, the Apostle deprecates as not being part of "the faith of our Lord Jesus Christ, the Lord of glory" and tells those who adopt it that they "are become judges of evil thoughts." To bring about a better state of things, and to comfort the despised ones, he adduces the following argument among others, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

When God tells us in his word to "Hearken," we should be always ready to give heed. If he deigns to address us, he will certainly talk to us for our good. He will never take us aside to give us counsel, without communicating information which shall encourage, direct, warn, or reprove. To turn a deaf ear to such counsel is madness, and can only lead to everlasting ruin. Were the Lord like some who are apt continually to take us aside to "hearken" to their idle communications, then we might be justified, perhaps, in refusing to give heed to what might be said; but when on the other hand, he has always something to say which is characterized by infinite wisdom, and almighty love, and which has some important bearing on our interests on earth or our interests in heaven, not to take heed must be the height of human arrogance and folly. Let us then "hearken" to what God says about the poor.

He would have all the "brethren" hearken to what he says. James calls them his "beloved brethren" although they did not act, as he thought, rightly in all things, yet, his love for them did not grow cold. He still regarded them with such affection that when he could not encourage them in love, he would admonish them in love. It is the habit of some, when brethren err, to treat them as if they hated them; or if they speak of them they speak contemptuously as though they were not worth talking about. Thus they manifest their own pride, and forget the "charity that never faileth." Let all such learn a lesson from the apostle, who not only calls erring ones "beloved," but "brethren." Their errors were not the errors of foes, but of brethren. This was a great consideration. Had they been the professed foes of Christ, or the avowed enemies of the cross, then he might have denounced them, but when they were professedly the brethren of Christ, and brethren of one spiritual family, destined for the same everlasting inheritance; then he would use the "still small voice" of loving expostulation, and try to win them over to the practice of the truth as it is in Jesus. O that this sweet method were adopted more and more by us all! then should we know more of that precious scripture,—"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

What we are to hearken to is the fact, "Hath not God chosen the poor of this world?" The choice here referred to is the choice to salvation. This is clear from what follows. Now all who receive salvation are chosen to it, have been chosen to it by God from everlasting. Are the poor saved, therefore, it is because of God's choice. They would not have chosen the Lord if he had not first chosen them. No, even though they were so poor as not to have a single good thing to boast of, they would not of themselves have chosen the Lord, though he is the rich owner of the universe, and can bestow its riches in abundance upon all who serve him. However poor men are attracted towards worldly wealth, it is certain that they are not attracted towards spiritual wealth. They will seek eagerly for the wealth that perishes, but will wilfully neglect the wealth that en-

dureth for ever. Then if such choose the Lord it must be because he hath graciously touched their hearts, and made them willing in the day of his power. Now in general, but not exclusively, we find believers to consist of the poor among men. Thus we read in Isaiah, "The meek shall increase their joy in the Lord; and the poor among men shall rejoice in the Holy One of Israel." And again in Corinthians, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen: yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." These facts have been verified in the history of the church in all ages. Now and then, to display his power and the riches of his grace, the Lord hath entered the palace, the princely mansion, or the dwelling places of the earthly great, and wrested out of Satan's grasp some of his mighty ones, to make them mighty through God, to the pulling down of strongholds; but these cases, on the whole, have been exceptional. The poor have been chiefly chosen, though not by any means all the poor. Millions of the poor of the earth are still strangers to God, still delight in sin and iniquity, still reject the gospel which can alone make them happy. Their poverty will not prepare them for heaven, nor their sufferings prove a meritorious passport through the gates of glory. Many of them rest in this fatal delusion, and they will find it out when it is too late. The chosen poor are known by being "poor in spirit" as well as "poor in pocket," and the only meritorious sufferings on which they rely are those of their Redeemer. What a mercy it is to be amongst *these* poor, these distinguished characters of the earth! God hath conferred on them his noblest honours. What if they are at times steeped in poverty? what if they are on some occasions pinched with want? what if they are found dwelling in garrets, or cellar-kitchens, or even "poor-houses?" what if they are overlooked, or despised, or down-trodden by the wealthy and powerful oppressor? They are *for all this* the sons and daughters of the Lord God Almighty.

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Adversity is one of those mediums through which God teaches his children extensively the things which make for their peace. It is there they are generally taught their own sinfulness in all its venality; it is there they learn without ceasing till they have found mercy and grace; it is there they are led to look out of self to the all-sufficient Saviour for pardon, peace, and a full salvation; it is there they learn that "it is not him that willeth, nor of him that runneth, but of God that sheweth mercy." It is there they learn that "It is not by works of righteousness which we have done, but of his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost;" it is there they learn that the robe which the Saviour wrought, is the only righteousness in which they can appear before God.

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in the spirit of humble prayer and supplication, and with earnestness and fervency he pleads with the Almighty. He says, "O the Hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, and as a mighty man that cannot save?" &c.

I. This is indeed a soul wrestling with God.

Only mark the *manner* of his address. It is not after the manner of the presumptuous professor, who will talk to God as if he were his equal; neither is it like the self-righteous pharisee, who almost seems to bring in God a debtor to him for his fastings, prayers, and almsgivings; nor does he approach the Lord of hosts, with a timidity of the poor humble publican, who feeling his misery as a sinner, is fearing the judgment due to his sins. But, he comes to God with that peculiar state of mind, which none but a child of God can assume, when drawing near to the throne of grace, where, he has already found mercy and obtained grace; so that he knows in whom he hath believed and feels that he has a reconciled Father, a gracious Saviour, and an inwardly wrestling Holy Spirit. He feels assured that he has a right to plead earnestly and ask what he will in the name of the holy child Jesus. Thus Jacob prayed at Peniel, and prevailed. Thus our blessed exemplar poured out his soul to his Father on the Mount, "until the fashion of his countenance was altered:" Luke ix. 29; and thus may every spiritually-minded Christian, "draw near to the throne of grace, and find mercy to help in the time of need."

The endearing terms he employs in his supplications should teach us not to draw near to God as slaves, but as sons. "O the *hope of Israel*, the *Saviour thereof* in the time of trouble." On what were the hearts of the true men of the tribes of Israel fixed, when passing through that great howling wilderness forty years, but on the mighty God of Jacob, for manna and water, for the cloudy pillar by day, and a fiery pillar by night. He was the object of hope, and his covenant the foundation of all their hopes, both for time and eternity, of which the sweet Psalmist of Israel, so sweetly sang in after years, when he rapturously exclaims, "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption."

But an additional beauty is seen in the language of the prophet, when we mark further, that he not only addresses God as the hope of Israel, but *as the Saviour thereof in the time of trouble.* We have had many friends in prosperity, who are unwilling to remember us in adversity. "A friend in need is a friend indeed;" and this Israel always found the Lord to be in the worst of times; for he would either appear powerfully "with his own right hand and his holy arm;" or he would raise up saviours for them from amongst their brethren, who should deliver them out of the power of all their enemies on the right hand and left; such as Gideon, and Barak, and Samson, and Jephthah. Still, when God would redeem Israel from all his iniquities, he would not trust it to angels, nor archangels, cherubim, nor seraphim. No, none but God's only begotten Son, Jesus Christ our Lord would the Father anoint "to be a Prince and a Saviour, to give repentance to Israel and the forgiveness of sins." "He laid help upon One that is mighty"—mighty to save, even to the uttermost, whether it be Jeremiah out of the dungeon; the three Hebrews out of the burning fiery furnace; Peter sinking beneath the waves of the troubled waters; his elect from going down into the depths of hell; the dying thief from the very clutches of Satan, or *thy* soul, O child of God, from eternal despair. Oh the love of God, and the grace of our Lord Jesus Christ, and the power of the Spirit! What victories have been wrought over sinners' hearts by the mighty God of Israel and the Saviour thereof! Well may we sing,

"Oh, to grace how great a debtor!"

II. While we contemplate a soul pleading with God, we cannot but observe *the arguments* he employs. "Why shouldest thou be as a stranger in the land, and as a way-faring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, that cannot save?"

Nothing distresses a child of God more than when his best Friend appears *strange* towards him. He can bear the frowns of the world, the disregard even of the members of his church, but when God looks cold upon him, then his spirits

sink within him, and he falls upon his knees in his closet and asks in humility and self-abasement, Why, O Lord, is thy face cool towards me, and thou answerest me not, neither by the Urim nor Thummim, by the lips of thy ministers, nor by the Holy Spirit's witness within me? Thus the man after God's own heart lamented in the days of desertion, "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" Psa. x. i. He is anxious to know *the cause*. Why? Surely there is a wherefore, for all those unhappy seasons which pass before the sons of God. The heavens are darkened, the lightnings flash, the thunder rolls, because of the surcharged state of the atmosphere; and thus the mind is beclouded and the heart sinks, because sin or Satan have darkened the hemisphere of our minds. For God's love never changes. His providences often appear to vary in our experience, as it did in that of his conduct towards his ancient people; when at one time he opened the Red Sea for their deliverance, and at another time sent fiery serpents among them; and yet after all he gave his Son, his only begotten Son to die, the just for the unjust, to bring sinners to God. But the prophet prays, and earnestly prays, that the Lord would no longer appear as a *stranger* in the land, just showing himself at brief periods, "as a friend, who calls for a night and is gone in the morning." Two questions he asks with a degree of importunity; *first*, "Why shouldest thou be as a man astonied and *asleep?* (as Gill renders it) and *secondly*, "Why shouldst thou be a mighty man, (shorn of his locks as Samson was) that cannot save?" With such a gracious familiarity does our heavenly Father permit his own children to plead with him, that they are even encouraged to ask what they will in Jesus' name with a promise that it shall be granted unto them! But God has an object in these apparent seasons of desertion. No doubt they are to wean us from the world, and to draw out our affections after him; for he will not save us in our sins, but from our sins. And the grand design, therefore, of trying desertions is to bring the soul into deeper repentance on account of sin, and to induce a more lively faith in himself and in all that he has promised and performed, for our soul's eternal welfare.

III. But after all this agony of spirit, it is delightful to notice what confidence he possesses in God. "Thou, O Lord, art in the midst of us, and we are called by thy name; leave us not." There was never any doubt in the minds of the faithful, as to the presence of Jehovah, though it be not realized. For he *was* clearly with the little church of eight souls in the ark, when the deluge swept the earth clean from its vile pollutions. He said, Gen. vii. 1, "*Come* thou and all thy house into the ark." *Not, go* thou, as we might have anticipated, under such very peculiar circumstances. And again, Stephen tells us very emphatically, "This is he that was with the church in the wilderness with the angel that spake to him in the Mount Sinai." And when the disciples thought themselves all alone on the raging waves of the Sea of Tiberias, how agreeably were they surprised to see walking on the face of those troubled waters their own precious and gracious Lord, there to appear for their deliverance and to calm their fears? How should we, therefore, after all these and a thousand other examples say with the prophet, Thou, O Lord, art in the midst of us, and we are called by Thy name? Well did the men of Antioch adopt a right principle, when they designated the pious followers of the meek and lowly Jesus by the significant name of Christians. "They called them by his name."

Under these and many other peculiar circumstances connected with a life of faith in this wilderness world, how absolutely necessary is it that we should unite in the concluding sentiment of the prayer, and cry out in fervent supplication, "*Leave us not.*" For, if Jesus said to his disciples, when he saw many going back, who walked no more with him, "Will ye also go away?" how much more earnestly and fervently should the poor, anxious, distressed, and afflicted children of God cry out in their sorrows to their tender, gracious, and compassionate Lord, "Leave us not," we beseech thee, O Lord, for, "If thy presence go not with us, carry us not up hence," but if thy presence be with us, we will go through fire and water in thy name. Since, if thy presence be not realized, it is as if the sun has ceased to hold its centre in the midst of the planets. But we hope in thy continued presence, since thou hast said, "I

will never leave thee nor forsake thee." And thy children will reply with all the emphasis of Moses, when on his way to the promised land, "If thy presence go not with us, carry us not up hence." O that thou wouldst graciously vouchsafe to *each one* of thy own elect that ever memorable reply, "My presence shall go with thee, and I will give thee rest."

*Windsor.* S. LILLYCROP.

## OPEN COMMUNION.

### DR. DILL'S OPINION OF OPEN COMMUNION.

"AND here I must turn aside for a moment again to expose the gross inconsistency, and practical contradiction, in which you have involved yourself, respecting baptism. You have declared that you 'count no command of Jesus a matter of indifference;' and you have supported your declaration by our Lord's own words: 'Ye are my disciples, if ye do *whatsoever* I command you.' But our Lord has given this express command:—'Go.....and *disciple* all nations, *baptizing* them,' &c. Matt. xxviii. 19. And yet, with your eyes open, you deliberately disobey that express command of Jesus. According to your own acknowledgment, you 'receive freely to your table'—that is, you disciple—those who have not been baptized in the only way which you consider valid. Here, then, is a double disobedience. The unbaptized member who takes his seat at the Lord's-table, is living in disobedience of Christ's command, and therefore cannot be his disciple. You, in receiving him to your table without being baptized, become a partaker with him in this sin of disobedience. You have not done what Christ has commanded you, and, therefore, you are not his disciple. This is the inevitable conclusion from your own premises. The reasoning is all your own. I but do the part of Nathan, and say, 'Thou art the man!' And remember that the force of this conclusion cannot be weakened or evaded by alleging that this question of baptism, or no baptism, is one of *comparative indifference*; for you have already affirmed that you 'count no command of Jesus a matter of indifference.' Let the readers of the *Observer* consider this matter, and say whether I described this inconsistency in too strong language, when I represented the principal party in it as going to buffets with himself, and as holding two different opinions on the same subject at the same time."—*Dr. Dill to the Rev. John G. McVicker, in the "Ballymena Observer."*

# Fragments and Choice Sayings.

### DEATH—TO THE BELIEVER.

THE grave is God's own hiding-place for his people; it is his appointed shelter and retreat for his favourites, when he finds them overpressed either with present dangers or calamities, or when he sees huge calamities and dangers, like storms and billows, ready to overtake them. 'The righteous is taken away from the evil to come.' God our heavenly Father beholds this evil advancing forward through all the present smiles of nature and all the peaceful circumstances that surround us. He hides his children in the grave, from a thousand sins, and sorrows, and distresses of this life, which they foresaw not: and even when they are actually beset behind and before, so that there seems to be no natural way for their escape, God calls them aside into the chamber of death, in the same sort of language as he uses in another case: Isa. xxvi. 20—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment till the indignation be overpast."—*Dr. Watts.*

# A Page for the Young.

### A BIBLE DICTIONARY FOR YOUNG PERSONS. *(Continued.)*

JOB.—This is generally admitted to be, next to Genesis, the oldest book in the world, and would have followed Genesis, but that it was thought that the five books of Moses, called the Pentateuch, should go together. It was most probably written by Moses while in the land of Midian, where he sojourned nearly forty years, and was communicated to him by Divine inspiration. The book of Job is an important book, and contains some of the finest poetry ever written. Its general contents may be divided into six parts. 1st. The introduction in the two first chapters. 2nd. From the 3rd to the 14th chapter. 3rd. From the 15th to the 21st chapter. 4th. From the 22nd to the 31st chapter. 5th. From the 32nd to the 37th chapter. And 6th. From the 37th to the end of the book. From this book young persons and others may learn that, though the righteous suffer for a time, in the end God will appear for them and raise them to honour. Young persons would do well to read the 28th chapter often, especially from verse 20 to the end.

JOSHUA.—This book holds the same place in the Old Testament that the Acts of the Apostles does in the New. It comprises the history of about seventeen years according to some authorities, or of twenty-seven according to others. It records the fulfilment of the promise given to Abraham, (Gen. xvii. 8,) in the establishment of his seed in the land of Canaan; and viewed spiritually it shadows forth the leading of God's true Israel through the Jordan of death to the Canaan in heaven. Happy they who follow, not Joshua, but Jesus to that land of rest spoken of in Heb. iv.

JUDGES.—Here we have a history of the Israelites under thirteen Judges, before they were permitted to have a king. The book contains a very faithful record of the disobedience, the punishment, and the frequent deliverance of the Jews. They forsook God, and God forsook them for a time, but remembering his covenant with Abraham, he returned to them again and yearned over them with a Father's love. The book comprises the history of about 300 years, and closes at about the year 1406 before the birth of Christ.

*(To be continued.)*

### ANSWERS TO QUESTIONS IN THE APRIL "PRIMITIVE CHURCH MAGAZINE."

SIR,—*The Primitive Church Magazine* for April, 1862, contains three questions. In reply to the first, I think the Apostle was Peter, according to Matt. xvi. 23; xxvi. 33, 34. To the second, the great man in Scripture, I believe, was David: he praised God seven times a day because of his righteous judgments, Psa. cxix. 164. Third, the prophet Daniel prayed to God three times a day with his window open toward Jerusalem, when he was in danger of being cast into the lion's den.

M. M., *near eleven years of age.*

A second answer very similar to the above but rather fuller, has also been received from another M. M., aged thirteen years. They are both very creditable to the young persons who wrote them, and the Editor hopes that they will write to him again. It should be stated that both are little girls in a Baptist Sunday-school in the North.

### BIBLES IN THE WORLD.

It has been computed that the whole number of copies of the Scriptures in the world before the present century did not exceed four millions. There is one society—the British and Foreign Bible Society—of which the annual issue for 1831 was 470,929 Bibles and Testaments, and in the year 1861, 1,817,897 copies, or an increase of 307 per cent.; and in the aggregate the issue of Bibles from Great Britain every year is now nearly four millions, or as many as existed in the whole world before the present century.

# Obituary.

ANN TOMBLESON, of Zion Chapel, Bacup, closed her earthly career in May last, when a little over twenty years of age. She was baptized and added to Zion church, by the Rev. William Stokes, of Manchester, on May 12, 1861; and shortly before her death, she said that she never enjoyed a day on earth more than that day. During her brief course, she evinced the reality of her religion by her steady attachment to the house of God and the Sunday-school; and as long as her delicate health permitted, she was there with the utmost regularity and delight. As she drew near her end, her mind rested on those beautiful words of Paul, in 2 Tim. i. 12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." She expressed great pleasure in two hymns especially, which some of her female friends sang at her bedside shortly before her death; one commencing with the words—

"What is this that steals upon my frame?
"Is it death?"

and the other,—

"Farewell, my friends belov'd,
Time passes fleetly."

About half-an-hour before her departure, she requested those about her to fetch her father, and sister, and brothers, adding, "for I am going to glory. Can't you hear them singing? Be sharp, be sharp, for I cannot wait. Listen, can't you hear them singing?" and turning to her mother, she said, "O mother, how sweet it is to be there." Shortly after this, she gently breathed out her spirit into the hands of her own Lord and Saviour. This gentle flower was plucked in the early morn of life by a tender hand from above. Her youthful friends especially, as well as others, may contemplate her happy departure with gratitude and hope; and as they recal that heavenly scene, they will not forbear to exclaim, "Let me die the death of the righteous."

# Reviews.

*The complete Works of Richard Sibbes*, D. D., &c. Edited, with Memoir, by the Rev. ALEXANDER B. GROSART, Kinross. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. Pp. cxlii., 426.

This volume is a noble addition to the equally noble re-publication of the "Puritan Divines" by Mr. Nichol, of Edinburgh. Like some majestic stream, increasing in breadth, in depth, and volume of water, in proportion to the auxiliary supplies which it receives along its course; so this body of "Puritan" Divinity becomes increasingly rich by every additional contribution. In Goodwin, we had both profundity and system; in Adams we felt the hand of one who probed to the depth of our inward spirit; and now in Sibbes we have the tenderness and the pathos of one, whom heaven had specially instructed *not* to break "the bruised reed," nor to add another pang to "the soul's conflict." Goodwin was *strong*, —Adams was *practical*,—but Sibbes was eminently *consoling*. As a divine, he "weeps with those who weep," and looks about and searches for sources of comfort to them that are cast down and broken-hearted. For tenderness and pathos, his "Bruised Reed" (contained in this volume) is without a parallel in the English language; and his "Soul's Conflict" is scarcely less touching and consoling. He was an eminent man among a host who were more than usually distinguished; and we owe a deep debt of gratitude to Mr. Nichol for giving us "the complete works" of such an excellent divine.

The "Memoir" by Mr. Grosart, displays uncommon diligence in collecting his materials from various and distant quarters; and his skill in arranging them, when so collected, evinces the hand of a master. We hope to meet with him again in a department for which he is so eminently qualified.

Once more we earnestly commend these

"Standard Divines of the Puritan period" as worthy of a first place in every library in the kingdom.

*Streams from Lebanon.* By the Rev. T. W. MEDHURST, Coleraine, Ireland. London: Simkin and Marshall. Pp. 384.

The authors of the present day naturally divide into three classes. First, those who write to maintain a theory, a system, or a principle. These are, for the most part, logical, argumentative, and direct. Having a given point to establish, they carry at least this important recommendation about them—that they aim at some clear issue, and direct their efforts to one distinct and special end. Second, those who write merely to please, and who of necessity, are discursive, irregular, and pointless. These are usually manufacturers of tales, incidents, startling narratives, or *novels*, whether religious or secular, and can scarcely be otherwise than superficial, impulsive, and vapid. They know their calling, and they fulfil it, by becoming "all things unto *all* men," not always in the most exalted sense of that apostolic rule. Third, mere book-makers, who with an eye to the prevailing taste of the "book-market," place on the stalls what is most likely to attract any passing purchaser.

We remember having had on one occasion a conversation with an author of no mean celebrity, who in reference to a certain contemplated production, put the very mercantile question,—"but will it *sell?*" This interrogation has haunted us ever since; because, recollecting the position of the party as that of one moving in the high ranks of evangelical life, we in our simplicity, thought the question ought to have been,—"but will it do good?" And we strenuously contend that this is *the question* that every Christian author should put to himself. As to its selling, that, to a true disciple of Christ, should be a secondary consideration. No man who writes for the church of God ought to make "will it sell?" his main consideration. If his work will do solid good, that must be his *present* reward, even if at last he should die in a poor-house.

"This is a hard doctrine," some will say. We know it is so, and admit it; but we nevertheless contend that a man who writes for *gain* as a chief object, is "a covetous man and an idolator."

We make these remarks, being convinced that *disinterested* authorship is rare, and that of too many modern writers it may be mournfully said that "all seek their own, not the things which are Jesus Christ's." The mercenary spirit of the age has spread far beyond the ledger and the exchange; and while we would *never* counsel a Christian author to invite a loss, we would earnestly beseech him never to write a book merely for the purpose of gain.

It may, then, be asked, "to which of these classes does the present book belong?" And to this question, we should say, strictly, it belongs to neither. It is useful, but has no point; it is consoling, but abjures all system; it is instructive, but teaches no fixed principle. It is simply a compilation, and its various pieces, excellent in themselves as some of them are, seldom rise above the supply of "milk for babes." Its general theology is somewhat lower in tone than might have been expected in "Streams from Lebanon;" and if we may be permitted to express a wish, it is that the earnest and industrious author, will in any future publication, favour us with "Streams" of divinity more like those we find in a Newton, a Romaine, or an Abraham Booth.

In an age when theological tendencies are of a downward character, and run strongly in favour of a trashy Arminianism, our divinity writers, especially those of the Baptist school, should be doubly careful to hold them in check, and to brace up digestion to that healthy condition in which the "strong meat" of the Puritanical age shall once more become the daily food of the church. Of course this sort of divinity will not be popular at present. But what of that? Are Christian authors to became popularity-hunters, and nothing more? Is this the great end of our redeemed life? The church of God, the solemn interests of religion, and true usefulness in our quickly-passing day, demand of us that we leave popularity to such as can live on so windy an element. Our *sole* motto should be, "*Whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether* WE LIVE, THEREFORE, OR DIE, WE ARE THE LORD'S."

*A Treatise on the Mode and Subjects of Baptism.* By J. B. LINDSAY, Author of the "Lord's Prayer in Fifty Languages," and of the "Chrono-Astrolabe." Dundee: Park, Sinclair, and Co. Pp. 50.

The author of this learned work was, up to nearly two years since, a minister of the Free Church in Scotland, but overcome by the weight of evidence in favour of believers' baptism by immersion, he left that body, and joined a Baptist church in Dundee.

If spared, we shall hear more of this

gentleman in days to come, or we are much mistaken. A scholar of no common attainments, his adaptedness for great usefulness where classical and oriental learning is required, appears beyond dispute. Of this, the present valuable production affords commanding proof, and is apparent on every page. In tracing the true meaning of BAPTO and BAPTIZO, he examines HOMER, ÆSOP, ÆSCHYLUS, PINDAR, HERODOTUS, EURIPIDES, SOPHOCLES, and other classic authorities, to the number of *twenty-five*, giving in every instance, their own words in the original Greek. He then passes on to the same words as found in the Bible,—then the ancient versions of the New Testament; and closes this part of his enquiry with an historic account of the early mode of baptism. Having pursued his examination thus far, giving no common proofs of scholarship, he concludes the evidence in the following words:—"We have thus examined the word *baptizo* in the classic authors, and found it to always signify *immerse*. In the Old and New Testaments we have found it to always signify the same thing. We have found that, in the early versions, it is always translated by a word signifying to *immerse*. We have found that all the early writers, who have mentioned the subject, testify that immersion was the primitive mode. We have found that all the ancient churches practise immersion at the present day, with the exception of the Roman Catholics, who introduced sprinkling in 1311.....The Divine command then was to *immerse*, and no Divine command has ever been alleged to *sprinkle*. I cannot look upon the substitution of *sprinkling* for *immersion* in any other light than a direct rebellion against the authority of heaven. Saul was sent to utterly destroy the Amalekites; but under pious pretences, he spared the best of the sheep and oxen for sacrifice. What answer then did Samuel give to him? 'TO OBEY IS BETTER THAN SACRIFICE, AND TO HEARKEN THAN THE FAT OF RAMS.'" page 29.

The learned author then proceeds to a similar examination of the *subjects* of baptism, which he conducts with equal skill and erudition; and after an impartial survey of the evidence furnished by the first 250 years of the Christian era, he concludes this important investigation by observing, "We are now enabled to answer the question—When did infant baptism begin? It began about the year A. D. 250."

We strongly commend this pamphlet to our readers, as one whose learning is not often equalled, and whose argument no amount of sophistry can ever refute.

*A Light for those who grope in Darkness* By JOSEPH ORTON, Minister of the Gospel, Hall End Chapel, Attleborough, near Nuneaton. London: J. G. Stevenson, 54, Paternoster-row. Pp. 62.

We apprehend from the preface to this little work, that the author has had to encounter no mean amount of ministerial opposition, and that, moreover, in consequence of a strict adherence to the truth as it is in Jesus. Painful as this may have been to him personally, it is honourable to him officially, and he will have an abundant compensation in the smile of his Divine Master.

The narrative itself (for such is the nature of the book) is one of a deep spiritual experience, and very much resembles that of John Bunyan. Superficial professors would set it all down to enthusiasm, which is their usual and only mode of accounting for a religion, the formation and struggles of which they do not understand. But those who believe that the Most High frequently brings in his children like the blind, "by a way that they know not," will perceive in this interesting narrative the unseen hand of God. After a long season of inward conflict, which brought him frequently to the borders of despair, the writer gives a striking account of his deliverance. He says, page 14, "While I was praying, a light shone round about me, far exceeding the light of the sun. It was a glorious light; and in it I saw the Lord of life and glory nailed to the cross, buried in the tomb, and then rising triumphant from the grave, all over glorious, and ascend on high. Oh, what a sight,—what sweet majesty and love! No love, no joy, no ravishing complacency and delight, can ever be thought of to compare with what I then beheld in that adorable Person, as he ascended from the tomb." Lest any of our readers should be disposed to impute such a scene to a disordered or heated imagination, we would remind them of the turning point in the career of the eminent Colonel Gardiner, as recorded by the pious Dr. Doddridge in his "Remarkable Passages in the life of" the Colonel. The "fruits following" attested the reality of the impression; but the agency itself, by which that impression was produced, remains to us a mystery, and must be resolved into the inscrutable will of Him, who by unusual methods of working, frequently "puts to silence the ignorance of foolish men." It is not for us to set bounds to the Holy Spirit. "The wind bloweth where it listeth,—so is every one that is born of the Spirit." And who shall presume to

tie down that blessed Person of the Trinity to one uniform method of working in quickening the dead soul of man? The heart-groaning experience of a Bunyan is not the type of conversion to but very few; yet who, on that account, would question the reality of that great man's change? So with the present author; his feeble morning twilight, his terrors, his alarm, his almost despair, and his subsequent "joy and peace in believing," appear to be *special* modes of operation by the sovereign Spirit, who worketh according to his own will in the redemption of men. One thing, however, of great utility is taught by this well-written history, which is, that no alarms of conscience, no terrors, joys, or ecstacies, can prove the reality of a work of grace in the human heart, except so far as they agree with the written word of God. Apart from this, all that pretends to experimental religion will be but a dream, a snare, and a delusion.

# Intelligence.

## Foreign.

### SOUTH AFRICA.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—Feeling assured that the friends of the Baptist Evangelical Society not only are desirous that suitable young men should be educated and prepared to fill the pastorate of our *Strict* Baptist churches, but are also anxious to watch and observe their subsequent labours and course, I send you a copy of a letter just received from the Rev. R. H. Brotherton, who was educated under the care of the Rev. T. Dawson, of Liverpool.

The Strict Baptist church at Graham's-town, South Africa, having lost by death their beloved pastor, the Rev. Thomas Boulton, who had been with them about ten years, applied to me to obtain for them a brother in every way fitted to succeed him. Brother Dawson mentioned it to Mr. Brotherton, who was then at Lumb, who after prayerful consideration accepted the invitation.

On the 15th of November, Mr. Brotherton, with his dear wife and child, left the St. Katherine Docks in the "Lizzie Scott," but was detained by contrary winds and tempestuous weather, at Portsmouth and at Cork, until the 24th of December, on which day they sailed for their destination. Through all, the Lord mercifully preserved them, and as his letter will show, they have arrived in safety. Yours sincerely,

E. J. OLIVER.

COPY.

*Graham's Town, South Africa, March* 15, 1862.

TO E. J. OLIVER, ESQ.: MY DEAR BROTHER,—These lines must of necessity be very few, but I think it better to write you a short lettter than none at all. I with my dear wife and child, have arrived safely at Graham's Town. We had a very agreeable voyage on the whole, from Cork to Port Elizabeth, landing at the latter place on the 4th of this month. According to arrangement, we stayed in the Bay a few days. Last Sunday I preached for the Baptists in the morning, baptized two persons in the afternoon, and in the evening preached for the Independents. Miss Temlett had been waiting our arrival at the Bay, at a friend's house, for three weeks and last Saturday, Mr. Temlett and Mr. Hockey came down to Port Elizabeth to meet us and to take us back with them to Graham's-town.

On Monday evening last, we started for that city, (for such it is) and arrived here on Wednesday afternoon.

Next Lord's-day will be special services (no collections); Mr. Hay will preach in the morning, and I shall do the same in the evening. On Sunday following (*i. e.*, March 23rd), will be three services on behalf of the new school; Mr. Johnson, Independent minister, to preach in the morning; your unworthy servant in the afternoon; and in the evening, the Superintendent Wesleyan minister. This will be a very easy commencement. Mr. Temlett and family are very kind; indeed, all persons seem to vie with each other in making us feel comfortable. Our prayer is, for ourselves and church, "God be merciful to us and bless us, and cause his face to shine upon us." We think Graham's-town one of the most beautiful places we have ever seen. Please excuse more, with kind regards to yourself, dear wife and family. Yours with increased esteem and affection,

R. H. BROTHERTON.

Mr. Temlett has for several years contributed very liberally both to the Baptist Evangelical Society and the Baptist Tract Society. E. J. O.

### AMERICA.

IT is cheering and hopeful to learn, that notwithstanding the unhappy civil war in the United States, the public interests of the cause of God are not neglected. War of any kind is never favourable to religion, but it is a matter of thankfulness that, at present, this American war has not been permitted to interfere disastrously with the religious anniversaries of that country. *A New York correspondent*, writes as follows:—"The anniversaries of most of our national societies have recently been held, and I am happy to say they have come through the year much better than could have been anticipated. In some cases the receipts have fallen off, but generally they are about as large as the preceding year. The city is full of strangers, and the public meetings have been thronged. It is curious to see how everything has been tinged by the war. No matter what the charity or interest under consideration, the great national conflict has been the burden of nearly every speech and report. First among our national societies stands the American Bible Society. It has sustained a great loss in the death of its distinguished and revered president, the Hon. Theodore Frelinghuysen, LL.D. In the army and navy more than 650,000 copies of the Scriptures have been distributed. The noble and truly Christian offer of the British and Foreign Bible Society to render pecuniary aid, made a profound impression upon the Christians of this land. It was gracefully and handsomely done, and will not soon be forgotten. The two American tract societies have both been most actively engaged during the year, and have accomplished a great deal of good. To the surprise of many, the New York society has recently issued one of the most effective and decided anti-slavery books that is to be found anywhere. It takes up slavery, and deals with it as a great sin in the sight of God and man. It is surprising to see how this war is bringing the whole North to have the same view of slavery. The whole North is crying out against it. It must be put down—no matter how it is brought about, it must be overthrown. Probably nothing but a civil strife could ever have united the North upon this subject. The slavery question was prominent in all our public meetings, showing that the public mind is thoroughly aroused."

## Irish.

THE Rev. John G. M'Vicker, of Ballymena, has withdrawn from the Baptist Irish Society on conscientious grounds. In a printed circular addressed to the members of his church, he "thankfully" acknowledges "the generous aid" given him by that society; but at the same time states that "there are circumstances connected with it and almost all similar societies, in their constitution, in their management, in the details and results of their operations," with which he cannot agree; he, therefore, declines all further connection with the above society.

## Scotch.

### BAPTIST CHURCHES IN DUNDEE.

THE following statement of churches in Dundee who practise believers' baptism, will give some idea of the state of the cause in that town.

1. Meadowside Church, *Strict Baptist.*
2. Reform-street Church, *Strict Baptist.*

These two churches are generally called *Scotch Baptists.*

3. There are also a few disciples who meet together and call themselves *Old Scotch Baptists.*

4. There is a church or congregation who meet in Barrack-street Hall, who call themselves Christian Disciples, but better known as *Campbellites.*

5. There are also a few persons here who have embraced the *Thomasite* heresy, and who meet together for worship.

6. There is also a body here who call themselves *Bible Christians*, they are generally baptized. This is the only body in Dundee who have open communion.

There are also a great number of Baptists among the Independents.

[Can any of our excellent Scotch correspondents furnish us with an account of the present state of the *Strict Baptist* churches throughout Scotland? Such a summary would be very acceptable.—ED.]

## Provincial.

### NORTH-WESTERN ASSOCIATION.

THE Annual Meetings of this Association were held in Soho-street Chapel, Liverpool, on Wednesday and Thursday, June 11 and 12. The ministers and messengers assembled at two o'clock, and after devotional services, Mr. T. DAWSON, the pastor of the Liverpool Church was unanimously voted to the chair. The attendance was larger than usual.

The letters from the churches were read in alphabetical order, from which it appeared that the following churches were represented on the occasion:—Accrington, Bacup, three churches, viz., Ebenezer, Zion, and

Irwell-terrace, Blackburn, Bury, Latchford, Liverpool, Lumb in Rossendale, Manchester, Oswaldtwistle, Sunnyside, Waterbarn, and Water. These churches contain about 1,460 members, and have in their Sunday-schools nearly 4,000 children. These churches maintain the New Testament communion in all its purity, allowing none to sit at the Lord's-table but those who have obeyed the Lord in his own baptism.

After a hymn, and prayer by brother Stokes, of Manchester, the circular letter was read by brother Howe, in the absence of the writer, the venerable brother Harbottle. The meeting then adjourned.

On re-assembling in the evening, after the hymn, brother Berry read the Scriptures and prayed. Brother Howe then preached a very appropriate sermon from Hosea xiv. 5—7, in which he showed the nature, the necessity, and blessed results of the Holy Spirit's work in the church of God. It abounded with great gospel truth, and the appeals to the audience were both pointed and pathetic. Brother Hall, of Bacup, concluded with prayer and the benediction.

At half-past six on the following morning, a prayer meeting was held. The attendance was numerous, and several brethren engaged in prayer. Brother Hall presided.

At ten, Divine service was again held. The hymns were given out by brother Stokes, the Scriptures read and prayer offered by brother Gatenby, and brother Nicholl, of Sunnyside, preached from Jude 1: "Sanctified by God the Father." The doctrine of sanctification was stated with great clearness and fulness, and the sermon was eminently adapted to instruct, comfort, and caution all the children of God. It was felt to be a very profitable season. The preacher closed with prayer and pronouncing the benediction.

The association then resumed its sittings, brother Dawson being moderator. The circular letter was adopted, and ordered to be printed, but with a slight abbreviation. Irwell-terrace Church, Bacup, was received into the association. The next association is to be held at Latchford, near Warrington; brethren Smith, of Bacup, and Dawson, of Liverpool, to be the preachers. The circular letter on "Primitive Communion," to be written by brother Dawson. The following sums were voted, £10 to the church at Bury, £3 to a deserving brother, and £7 to aid the cause of God in Sweden.

These interesting services were closed by a public meeting in the afternoon, and an instructive sermon in the evening by brother Betts, of Bradford. Throughout the entire sittings of the association, the spirit of harmony, earnestness, and fidelity prevailed in a marked degree, and the assembled brethren felt that it was in every way good and profitable to be thus engaged in their Master's service. Long may the fervour of these meetings continue to pervade the churches of the association.

During the meetings the following resolutions were adopted unanimously:—

"That this association, being deeply convinced of the great importance of Sweden, as a field of gospel missionary labour, would affectionately recommend it to the special attention of the churches."

"That this Association, regarding the *Primitive Church Magazine* as a faithful advocate of the doctrines and ordinances of the New Testament, would recommend it to the support of the churches, in the hope that by a largely increased circulation that publication may exert a yet wider influence throughout the Baptist body."

"That, viewing the unutterable miseries inflicted on the world by war, this association would earnestly request the churches to make it a point of fervent and constant prayer, that the Most High would be pleased so to interfere among the nations that the glorious prophecy of his holy word may obtain a speedy fulfilment when 'nation shall not lift up sword against nation, neither shall they learn war any more.'"

"That, being convinced that the religion of Jesus Christ requires no support whatever from political powers, but is injured by their interference, this association would recommend the churches to assist in any appropriate measures for separating the Church of God from the State, thus aiding in the cause of civil and religious liberty all over the world."

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## NORTHERN ASSOCIATION OF BAPTIST CHURCHES.

THIS association was founded in the year 1690, and contains 17 churches, with upwards of 1,600 members. It met this year in Newcastle, in Berwick-street Chapel. Mr. W. Walters presided, and there was a good attendance. Devotional exercises were conducted by Messrs. Whitehead (Shotley Bridge), Lummins (Ford Forge), and R. Menzies (Bromley), as also by Messrs. Bartlett, Stephenson, and Jonathan Angus. In the evening, Mr. John Marshall (Hamsterley), preached the association sermon before a large congregation, from Matt. vi. 10: "Thy will be done on earth as it is in heaven." The letters from churches connected with the association were subsequently read.

In the course of the proceedings, Mr. Carrick (North Shields), proposed that the constitution of the association be printed

along with the proceedings of the association.

The Moderator objected to this, on the ground that the constitution embodied a confession of faith, to the precise form of which some might not be prepared to subscribe.

Mr. Potts, in seconding the amendment, quoted some sentences of the Rev. Dr. Guthrie's, in which a creed was likened to the substantial skeleton, which was necessary to the healthful action of the living frame.

The Moderator, while admitting the importance of the skeleton, confessed he preferred to look on the warm and breathing body which enclosed it.

A proposal was made that the constitution should be read to the meeting, but this, on being put from the chair, was negatived by an overwhelming majority.

The constitution referred to was adopted at Hamsterley, 25th August, 1795, and appeared in the *Primitive Church Magazine* for June, 1846, page 223.

Subsequently, the association resolved to honour the Bicentenary of the noble Two Thousand. Good, so far,—but they seem to overlook the important fact that these Two Thousand were, with hardly an exception, men of a *fixed creed*, which they were never ashamed to avow, and but for which they would never have been the men they were. They had *principles* which they preferred to life, and these principles formed their creed. Would that modern churches were equally "sound in the faith" with those noble men!

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### BAPTIST CHAPEL, SUNNYSIDE.

ON Saturday evening, April 19, 1862, an interesting and profitable tea party of the members of the church was held in the Baptist Chapel, Sunnyside, Lancashire.

Tea on table at five o'clock, after which a friendly meeting of the members was commenced. The pastor in the chair. Brethren John Trickett, and Elijah Newall, engaged in prayer, and a statement was read by the minister, respecting the rise and progress of the church at Sunnyside. Addresses having been given by various brethren, votes of thanks were passed to the Pastor for his long-continued and faithful labours,—to the committee who had arranged for so profitable a meeting,—to the ladies who had presided at the tables,—to the young friends the waiters,—and to the singers, &c., for their valuable services on the occasion.

The statement of the affairs of the church showed that it was formed Sept. 5, 1847; the chapel, which cost £1,107, opened on Good Friday, 1852; and that sixty-three persons had been baptized since the formation of the church, one received by profession, and one by letter; twenty had died in fellowship; others removed, excluded, or erased; leaving the present number seventy, all with the exception of two having been baptized by the present pastor. Teachers in the Sabbath-school 25; scholars, 180. The church and congregation at present are in a pleasing state of prosperity.

The meeting closed with singing and prayer.

P. S.—Eight have been baptized since this meeting, making our number seventy-eight.

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### SUNDAY SCHOOL SERMONS.

WAINSGATE, NEAR HEBDEN BRIDGE.—On Lord's-day, May 25, two sermons were preached at this romantic spot, by Mr. William Stokes, of Manchester, when the collections exceeded £26. The fineness of the day, the beauty of the scenery, and the collecting crowds along the scattered hills around, rendered it a most interesting occasion. The congregations were large, and in the evening so great was the pressure that Mr. Stokes had to commence the service much before the announced time. It was altogether a gratifying opportunity.

DARKHOUSE, COSELEY, STAFFORDSHIRE.—The annual sermons for the Sunday and Day Schools connected with this interesting cause were preached on Lord's-day, June 15, 1862; those in the morning and evening, by Mr. William Stokes, of Manchester, and that in the afternoon, by Mr. J. Skidmore, of West Bromwich. The congregations were large, that in the evening crowded, and the collections exceeded £37.

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### MIDDLESBORO'-ON-TEES.

This little church has been much encouraged of late, by being able to put itself into gospel order, with a pastor at its head. On the 3rd of March, Mr. McPhail was ordained to oversee them in the Lord, Messrs. Walters, of Newcastle-on-Tyne, Wilson, of Teesdale, Leng, of Stockton, Grant, of Darlington, and Bontems, of Hartlepool, took part in the services on this important occasion. May a double blessing rest on the new pastor and the flock.

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### BURY, LANCASHIRE.

MR. SAMUEL SYKES, of Rawdon College, has accepted the unanimous call of this church to the pastorate, and commences his settled ministry on the second Lord's-day in July. May his bow ever abide in strength.

### OGDEN, NEAR ROCHDALE.

THE new Baptist Chapel in this place was recently opened, when sermons were preached by the Right Hon. Lord Teynham, Messrs. J. Harvey, of Little Leigh, J. W. Ashworth, of Oldham, T. Dawson, of Liverpool, and J. Kershaw, of Rochdale. A tea-meeting, held on one of the days of opening, was attended by upwards of 300 persons, who were addressed by Messrs. J. C. Pike, B. A., of Rochdale, T. Todd, of Rochdale, H. Hall, of Bacup, R. Seddon, of Shaw, and L. Nuttal, the pastor. The services were highly interesting, and the attendance good. The new Chapel is a neat and commodious building, and will accommodate from 600 to 700 persons. The old Chapel, latterly too small for the people, has been converted into comfortable school and class rooms. The cost of the whole is £1100, towards which, £800 have already been raised in the immediate locality.

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### BOROUGH GREEN.

Messrs. W. Palmer, and John Pells, of London, preached the usual anniversary sermons, on Tuesday, June 10. The day being fine, the chapel was thoroughly filled. The discourses were highly appreciated by the members of the various churches of the neighbourhood; and the kind and friendly spirit which was evinced toward the cause, proved very encouraging. A tract society has recently been established, and is vigorously at work. The following ministers took part in the services: Messrs. Lingley, of Meopham; Field, of Malling; Mountford, of Sevenoaks; Webb, of Farnborough; Fremlin, of Foot's-Cray; and Dalton, of Gravesend.

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### BACUP: ZION CHAPEL.

THE Rev. W. Stokes, of Manchester, recently delivered the last of a course of Theological Lectures in this chapel, on the subject of "Church and State," before a large congregation. The reverend gentleman entered into an elaborate argument tending to show the legitimate province of the Church, then that of the State, or the Civil Magistrate. He showed the mischievous consequences of attempting to unite the two—in doctrine, in unjust partialities, in persecutions, and in the adoption of a worldly policy in the cause of religion. The preacher was heard with great attention throughout, and his address appeared to produce a deep impression.—*Bury Times.*

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## General.

### AN AWFUL DEATH IN AN AWFUL PLACE.

THE Rev. R. M. Feilden, rector of Bebington, was suddenly taken ill on the race-course at Chester, and died almost instantly. The deceased, who was rector of Bebington for about forty years, was upwards of seventy years of age.—*Liverpool Mercury.*

Matt. xxiv. 44; 1 Thess. v. 2, 3.

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### RECEIPTS OF THIRTY-FOUR OF THE RELIGIOUS SOCIETIES FOR 1862.

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| Church Missionary Society ..... | £160,000 |
| Wesleyan Missionary Society..... | 137,280 |
| British and Foreign Bible Society* | 91,682 |
| Propagation of the Gospel Society ..... | 83,135 |
| London Missionary Society ..... | 79,576 |
| Church Pastoral Aid Society..... | 46,351 |
| Church Education Society for Ireland ..... | 45,958 |
| London Society for promoting Christianity among the Jews... | 37,421 |
| London City Mission ..... | 37,150 |
| Baptist Missionary Society ..... | 33,151 |
| Irish Church Missions to Roman Catholics ..... | 30,194 |
| Colonial and Continental Church Society ..... | 28,960 |
| Additional Curates Society..... | 23,197 |
| Primitive Methodist Missions ... | 14,252 |
| Religious Tract Society* ..... | 12,770 |
| British Army Scripture Readers' Friend Society..... | 10,368 |
| Church of England Scripture Readers' Society ..... | 10,231 |
| Ragged School Union..... | 8,600 |
| United Methodist Free Churches Missions ..... | 7,192 |
| Society for Promoting Religious Knowledge among the Poor ... | 7,000 |
| Society for Propagation of the Gospel among the Jews..... | 6,274 |
| Missions to Seamen..... | 6,000 |
| Colonial Missionary Society ..... | 5,137 |
| Turkish Missions Aid Society ... | 5,104 |
| Protestant Reformation Society... | 4,386 |
| Metropolitan (Church) Training Institution ..... | 4,364 |
| Vernacular Education in India... | 4,066 |
| Naval and Military Bible Society | 3,252 |
| Baptist Irish Society ..... | 3,001 |
| Irish Evangelical Society ..... | 2,920 |
| Bible Translation Society ..... | 2,361 |
| Baptist Home Mission..... | 1,843 |
| Trinitarian Bible Society ..... | 1,330 |
| Sunday School Union..... | 1,244 |
| Church Home Mission ..... | 1,096 |

* These amounts do not include sales.